A BRIEF EXPOSITION OF THE Church-Catechism, WITH Proofs from SCRIPTURE.

By JOHN WILLIAMS, D. D. Rector of St. *Mildred's Poultrey*, and St. *Mary Cole*, *London*.

The Fourth Edition.

LONDON:
Printed by *R. Roberts* for the Author.
M DC XC III.

IMPRIMATUR,

Liber cui Titulus [A Brief Exposition of the Church-Catechism].

Decemb. 12. 1688.

H. Maurice R^mo in Christo P. D. Wilhelmo Archiep. Cant. à Sacris.

A BRIEF EXPOSITION OF THE Church-Catechism, WITH Proofs from SCRIPTURE.

By JOHN WILLIAMS, D. D. Rector of St. *Mildred's Poultrey*, and St. *Mary Cole*, *London*.

The Fourth Edition.

LONDON:
Printed by *R. Roberts* for the Author.
M DC XC III.

To his Loving Friends and Parishioners, the Inhabitants of St. *Mildred's Poultrey*, and St. *Mary Cole-Church, London.*

AMong the several Offices belonging to the Ministry, there is none more useful, and yet none ordinarily more neglected than that of Catechising. None more neglected through the carelesness of Parents and Masters of Fami-

lies; None more useful, as it's a way of Instruction suited to the Capacity of that Age which most of all needs it, and upon whose early instructions in Piety, most of their own future well doing doth depend.

This all Ages have been sensible of; and accordingly as the Primitive Church, so our Church hath had a special regard to it, by composing a short, plain and useful Catechism, and obliging both the Guides of Souls to instruct their Flocks in it, and admonishing and requiring, (in its

Ru-

Rubricks and Canons) *the people to attend it. In profecution of this ſo excellent a Deſign, according to my ability I firſt drew up, and now publiſh this ſhort Expoſition; beſeeching Almighty God, the Giver of every good Gift, to proſper this and all my Labours amongſt you, to his Glory, and to your ſpiritual and everlaſting Good; which is the hearty and daily Prayer of*

Your moſt Affectionate Friend,

John Williams.

A BRIEF EXPOSITION OF THE CHURCH-CATECHISM.

¶ A Catechiſm, *that is to ſay*, an Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.

PART I.

Of the Baptiſmal Vow.

Q. What is your Name?

A. N. or M.

Q. Why is the Queſtion firſt asked, *What is your Name?*

A. To put me in mind of the Faith I profeſſed at my Baptiſm, when I firſt received my Chriſtian Name.

Q. Who gave you this Name?

A. My God-Fathers, and God-Mothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why is it asked, *Who gave you this Name?*

A. To mind me of the Duty I then promiſed by my God-Fathers to perform.

Q. Why was your Chriſtian Name given to you in *Baptiſm?*

A. Becauſe I was then dedicated to Chriſt, and taken into Covenant with him. For the like reaſon the Proper Name was given at Circumciſion; as to *Iſaac*, *Gen.* 21. 3, 4. to *John Baptiſt*, *Luke* 1. 59. to our Saviour, *Luke* 2. 21.

Q. Why was your Name given you by *God-Fathers?*

A. As according to the Ancient Practice in the *Jewiſh* (*a*) and Chriſtian Church, they became Witneſſes and Sureties for my better performing what was then requir'd of me. (*a*) *Iſa.* 8. 2, 3.

Q. What are the Privileges you receive, and are admitted to by Baptiſm?

A. The Privileges are three, as I was thereby made, 1. A Member of Chriſt: 2. The Child of God: 3. An Inheritor of the Kingdom of Heaven.

Q. Why are you ſaid to be *made* a Member of Chriſt? *&c.*

A. Becauſe I was not ſo born (*a*), but *made* by Baptiſm (*b*). (*a*) John 1. 12, 13. *As many as received him, to them he gave power* [privilege] *to become the Sons of God, —which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* (*b*) John 3. 5, 6. *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.*

Q. What is it to be a *Member of Chriſt?*

A. It's to be a Member of Chriſt's Church:

1 Cor.

1 Cor. 12. 12. *As the Body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ*, or the Christian Church. *Verse* 27. *Ye are the body of Christ, and members in particular.*

Q. Why is a Member of Christ's Church said to be a *Member of Christ?*

A. Because the Church is the Mystical Body of Christ (*a*), and Christ is the Head (*b*) of that Body.

(*a*) Ephes. 1. 22, 23. *The Church which is his body.*
(*b*) Ephes. 5. 23. *Christ is the head of the Church.*

Q. What is it to be *a Child of God?*

A. It's to be in Covenant with God. So the *Jews* were *the children of God* (*a*), and *of the Covenant* (*b*): (*a*) *Deut.* 14. 1. (*b*) *Acts* 3. 25.

Q. Why are you first said to be *a Member of Christ*, and then *a Child of God?*

A. Because it's through Christ I was made a Child of God: Ephes. 1. 5. *Having predestinated us unto the adoption of children, by Jesus Christ to himself.*

Q. What is it to be *an Inheritor of the Kingdom of Heaven?*

A. It's to be so by promise. Thus we are said to *have* what God has promised, and which we have a title to upon that Promise: John 3. 36. *He that believeth on the Son, hath everlasting life.*

Q. What did your God-fathers and God-Mothers then for you?

A. They did promise and vow three things in my Name: First, That I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, That

I should believe all the Articles of the Christian Faith. And Thirdly, That I should keep God's Holy Will and Commandments, and walk in the same all the days of my life.

Q. What are you obliged to *renounce?*

A. The three spiritual Enemies to my present welfare and future happiness.

Q. What are they?

A. The Devil, the World, and the Flesh.

Q. What is it to *renounce* them?

A. It's inwardly to detest, and actually to reject them, *so as not to follow nor be led by them.*

Q. What is the Devil?

A. The Devil is the Name of all the fallen and lost Angels (*a*), of which one is the Prince (*b*):(*a*) 2 Pet. 2. 4. *God spared not the angels that sinned, but cast them down to hell.* (*b*) Mat. 12. 24, 27. *Beelzebub the prince of the Devils.* Mat. 25. 41. *The devil and his angels.*

Q. Why are you in the first place requir'd to *renounce the devil?*

A. Because he is an irreconcilable (*a*) Enemy to our Saviour (*b*), and a very dangerous Enemy to us (*c*). (*a*) 2 Cor. 6. 15. *What concord hath Christ with Belial?* (*b*) Revel. 12. 7. *There was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels.* (*c*) 1 Pet. 5. 8. *Your adversary the devil as a roaring lion, walketh about, seeking whom he may devour.*

Q. What is meant by *the Works of the devil?*

A. All Sin: 1 John 3. 8. *The Son of God was manifested that he might destroy the works of the Devil.*

Q. Why is Sin call'd *the work of the Devil?*

A. Be-

A. Becauſe he firſt ſinned (*a*), then ſeduced Man to ſin (*b*), and doth ſtill tempt to it (*c*): (*a*) 1 Joh. 3. 8. *He that committeth ſin is of the devil; for the devil ſinneth from the beginning.* (*b*) 2 Cor 11. 3. *The Serpent beguiled Eve through his ſubtilty.* (*c*) Eph. 6 11, 12. *Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, and powers, and ſpiritual wickedneſs,* &c.

Q. What is the ſecond Enemy you are to renounce?

A. *This wicked world* (a), with its *pomps and vanity*: (*a*) Gal. 1. 4. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world.*

Q. Why do you call it, *this wicked world?*

A. Not from any evil in the world it ſelf, (for it was made very good) (*a*); but becauſe of the evil it tempts to (*b*); and the evil uſe it's put to by bad Men: (*a*) Gen. 1. 31. *God ſaw every thing that he had made; and behold it was very good.* (*b*) 1 Joh. 2. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him.* James 4. 1, 2, 4.

Q. What is meant by *Pomps?*

A. Honour and worldly Glory. Acts 25. 23. *Agrippa came with great pomp.*

Q. What is it to renounce *the Pomps* of this World?

A. It's to refrain from all immoderate deſires after the Honour and Glory of the World, and from all Pride and Oſtentation in what any one enjoys of it: 1 John 2. 16. *The pride of life is not of the Father, but is of the world.* Phil. 2. 3. *Let nothing be done through vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.*

Q. What do you understand by the *Vanity* of this world, which you are to renounce.

A. Covetousness *(a)*, call'd the *lust of the eye*, 1 John 2.16. *(a)* Eccles. 4.7,8. *I saw vanity under the Sun; there is one alone, and there is not a second, yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye satisfied with riches*, &c. 1 Tim. 6.9,10. *They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts*, &c.

Q. What is the third Enemy you are to renounce?

A. *The sinful lusts of the flesh*, 1 John 2.16.

Q. What do you understand by *the sinful lusts of the flesh?*

A. All unlawful Pleasures to which we are provoked by our sensual Inclinations, such as Uncleanness, Drunkenness, *&c.* Gal. 5.19, 21. *The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness*, &c.

Q. What is the second Duty you were in your Baptism obliged to perform?

A. *To believe all the Articles of the Christian Faith?* Of this see the Belief.

Q. What is the third Duty then required of you?

A. *To keep God's holy Will and Commandments, and to walk in the same all the days of my life.* Of this see the Decalogue.

Q. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

A. Yes verily, and by God's help so I will: And I heartily thank our Heavenly

Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray to God to give me his Grace, that I may continue in the same unto my lives end.

Q. Why do you think your self bound thus *to believe and do* what they promise for thee?

A. Because what was then promised, was in my name, and by Proxies and Sureties that acted in my stead.

Q. Are you resolved to do according to what they promised for you?

A. Yes, *by God's help*, or else I must expect to forfeit the blessings belonging to that state, which I was then called and admitted into. *Heb.* 2. 3. *How shall we escape, if we neglect so great salvation?*

Q. What is that State?

A. *A state of Salvation.*

Q. Why do you call it a *State of Salvation?*

A. Because I have thereby all the means necessary to Salvation, *Rom.* 1. 16. *The Gospel is the power of God unto salvation to every one that believeth.* 2 Tim. 3. 15. *From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.*

Q. How came you into this State?

A. *Our heavenly Father called me to it* through Jesus Christ, and instated me into it by Baptism. Tit. 3. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.*

Q. How do you think to be enabled to do, and to continue in the performance of what was then required?

A. I depend upon the Grace of God (*a*) to prevent (*b*), assist (*c*), and confirm (*d*) me in it: (*a*) 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* Phil. 2. 13. *It is God which worketh in you* (b) *both to will* (c) *and to do.* (d) Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it,* &c.

Q. How do you think to obtain God's Grace?

A. I will *pray unto God* for it, *Luke* 11. 9, 10, 13. *Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you,* &c. *If ye being evil know how to give good gifts unto your children; how much more will your heavenly father give the holy Spirit to them that ask him?*

PART II.

Of the Creed or Belief.

Q. WHAT was the second Duty undertaken in your Name?

A. *That I should believe all the Articles of the Christian Faith.*

Q. What do you mean by *the Christian Faith?*

A. The Doctrine revealed by Christ, and contained in the Holy Scripture. Acts 24. 24. *Felix heard Paul concerning the Faith in Christ,* or the Christian Doctrine.

Q. What do you mean by the *Articles* of the Christian Faith?

A. I thereby mean such Points of Christian Doctrine, as are most necessary to be believed, and which are called, *The Principles of the Doctrine of Christ,* Heb. 6. 1.

Q. Where

Q. Where are those *Articles* briefly contain'd?
A. In the *Apostles Creed.*
Q. Why is it called the *Apostles Creed?*
A. Partly, because of the Apostolical Doctrine contained in it; and partly, because it was in the main Branches of it composed in or near the Apostolical times; as we read of *a form of sound words*, 2 Tim. 1. 13.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jesus Christ his only Son our Lord. 3. Who was conceived by the Holy Ghost, Born of the Virgin Mary. 4. Suffered under Pontius Pilate, was crucified, dead and buried, He descended into Hell. 5. The third day he rose again from the Dead. 6. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty. 7. From thence he shall come to judge the Quick and the Dead. 8. I believe in the Holy Ghost. 9 The Holy Catholick Church, the Communion of Saints. 10. The forgiveness of Sins. 11 The Resurrection of the Body. 12. And the Life everlasting. Amen. *The Creed.*

Q. What

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me and all the World.

Secondly, In God the Son, who hath redæmed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do you observe from these three parts, into which the Creed is divided?

A. 1. I observe a distinction of Persons; the Father, the Son, and the Holy Ghost.

2. A Unity of Essence, or sameness of Nature; the Father is God, the Son is God, and the Holy Ghost is God.

3. A difference of Offices or Operations. The Father *Creates*, the Son *Redeems*, and the Holy Ghost *Sanctifieth*.

Article 1. *I believe in God*

Q. What doth the first Branch of the Creed respect?

A. God the Father, and his Work of Creation.

Q. What is *God?*

A. God is an Infinite (*a*), Eternal (*b*), and Incomprehensible Being (*c*), having all Perfection in and of himself (*d*). (*a*) 1 Kings 8. 27. *Behold, the heaven, and heaven of heavens cannot contain thee.* (*b*) Psalm 90. 2. *From everlasting to everlasting, thou art God.* (*c*) Job 11. 7. *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* (*d*) Exod. 3. 13. *I am that I am.*

The Father. Q. How is God said to be a *Father?*

A. 1.

A. 1. As he created all things. 1 Cor. 8. 6. *God the Father, of whom are all things.*

2. As he is the Father of Christ, 2 Cor. 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ.*

Q. What do you understand by *Almighty?* *Almighty,*

A. 1. That God hath all Power in himself, without deriving it from any other (*a*), and that all Power is derived from him (*b*). (*a*) Psalm 62. 11. *Power belongeth unto God.* (*b*) 2 Chron. 20. 12. *O our God, we have no might, but our eyes are upon thee.*

2. That he hath the Power of doing all things. Matth. 19. 26. *With God all things are possible.*

Q. Are there not some things impossible to God?

A. Nothing, but what either is inconsistent with his Nature; or else, what in the Nature of it implies a Contradiction.

Q. What are those things which are inconsistent with the Nature of God?

A. 1. Such things as are Evil. Hab. 1. 13. *Thou canst not look on iniquity.* Tit. 1. 2. *God that cannot lie.*

2. Such as imply Infirmity, as to be ignorant, or Mortal. Heb. 4. 13. *Neither is there any Creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.*

Q. What are the things which in their Nature imply a Contradiction?

A. Such as these, to be, and not to be at the same time; to be a Wafer, and the Body of Christ. To be one distinct Body, and yet to be many Bodies, as in the Host. That the Body of Christ should be in Heaven, and yet at the same time be in the Earth.

Q. What is meant by *Heaven* and *Earth?* *Maker of Heaven and Earth,*

A. The World and all things that are therein. Gen. 1. 1. *In the beginning God created the heaven, and the earth.* Acts 17. 24.

Q. Of

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. I learn to believe in God

NOTE

This volume
tight binding ar
effort has been
duce the centres
result in

acad
microform

tion? (d) Exod. 3. 13. I am that I am.

the Father. Q. How is God said to be a Father?

A.

A. 1. As he created all things. 1 Cor. 8. 6. *God the Father, of whom are all things.*

[illegible] he is the Father of Christ, 2 Cor. 1. 3. *Bles-* [illegible] *Father of our Lord Jesus Christ.*

[illegible] *ighty,*

he has a very
and while every
en made to repro-
res, force would
in damage

demic
orms

[illegible] *er of*

[illegible] world and all things that are therein. *Heaven and Earth,*

[illegible] 1. 1. *In the beginning God created the heaven, and the earth.* Acts 17. 24.

Q. Of

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me and all the World.

Secondly, In God the Son, who hath redæmed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do you observe from these three parts, into which the Creed is divided?

A. 1. I observe a distinction of Persons; the Father, the Son, and the Holy Ghost.

2. A Unity of Essence, or sameness of Nature; the Father is God, the Son is God, and the Holy Ghost is God.

3. A difference of Offices or Operations. The Father *Creates*, the Son *Redeems*, and the Holy Ghost *Sanctifieth*.

Article 1. *I believe in God*

Q. What doth the first Branch of the Creed respect?

A. God the Father, and his Work of Creation.

Q. What is *God?*

A. God is an Infinite (*a*), Eternal (*b*), and Incomprehensible Being (*c*), having all Perfection in and of himself (*d*). (*a*) 1 Kings 8. 27. *Behold, the heaven, and heaven of heavens cannot contain thee.* (*b*) Psalm 90. 2. *From everlasting to everlasting, thou art God.* (*c*) Joh 11. 7. *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* (*d*) Exod. 3. 13. *I am that I am.*

The Father.

Q. How is God said to be a *Father?*

A. 1.

A. 1. As he created all things. 1 Cor. 8. 6. *God the Father, of whom are all things.*

2. As he is the Father of Christ, 2 Cor. 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ.*

Q. What do you understand by *Almighty?* *Almighty,*

A. 1. That God hath all Power in himself, without deriving it from any other (*a*), and that all Power is derived from him (*b*). (*a*) Psalm 62. 11. *Power belongeth unto God.* (*b*) 2 Chron. 20. 12. *O our God, we have no might, but our eyes are upon thee.*

2. That he hath the Power of doing all things. Matth. 19. 26. *With God all things are possible.*

Q. Are there not some things impossible to God?

A. Nothing, but what either is inconsistent with his Nature; or else, what in the Nature of it implies a Contradiction.

Q. What are those things which are inconsistent with the Nature of God?

A. 1. Such things as are Evil. Hab. 1. 13. *Thou canst not look on iniquity.* Tit. 1. 2. *God that cannot lie.*

2. Such as imply Infirmity, as to be ignorant, or Mortal. Heb. 4. 13. *Neither is there any Creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.*

Q. What are the things which in their Nature imply a Contradiction?

A. Such as these, to be, and not to be at the same time; to be a Wafer, and the Body of Christ. To be one distinct Body, and yet to be many Bodies, as in the Host. That the Body of Christ should be in Heaven, and yet at the same time be in the Earth.

Q. What is meant by *Heaven* and *Earth?* *Maker of Heaven and Earth,*

A. The World and all things that are therein. Gen. 1. 1. *In the beginning God created the heaven, and the earth.* Acts 17. 24.

Q. Of

Q. Of what did God make the World?

A. Out of nothing. Heb. 11. 3. *The things which are seen, were not made of things which do appear.*

Q. How is the World preserved?

A. By the same Divine Power that made it. Nehem. 9. 6. *Thou hast made the heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the Seas and all that is therein; and thou preservest them all.*

Article 2. *And in Jesus Christ,*

Q. What doth the second Branch of the Creed respect?

A. God the Son, and his Work of Redemption.

Q. What is declared in this Branch?

A. 1. The Person of our Redeemer. 2. His Humiliation. And 3. Exaltation.

Q. How is our Redeemer described?

A. By his Names and Relations.

Q. By what Names is the Son of God call'd in Scripture?

A. The *Word*, *Jesus*, *Christ*.

Q. How doth the name *Word* belong to him?

A. It belongs to him, as he was in being before he came into the World. John 1. 1. *In the beginning was the Word.* Col. 1. 17. *He is before all things.*

Q. For what reason was the name *Word* given to him?

A. As he came from God (*a*), and as by him the Father declared his will to the World (*b*). (*a*) John 16. 28. *I came forth from the Father.* (*b*) John 17. 8. *I have given unto them the words which thou gavest me.*

Q. How doth the name *Jesus* belong to him?

A. It was his proper Name, which was given him

him by God's appointment (*a*),. and by which he was known amongſt men (*b*). (*a*) Matth. 1. 21. *Thou ſhalt call his name Jeſus.* (*b*) John 9. 11. *A man that is called Jeſus.* Luke 2. 21.

Q. What doth the Name *Jeſus* ſignify?

A. It ſignifies a *Saviour.*

Q. Why was he called *Jeſus?*

A. Becauſe he was to *ſave his people from their ſins*, Matt. 1. 21. 1 Tim. 1. 15. *This is a faithful ſaying, and worthy of all acceptation, That Chriſt Jeſus came into the world to ſave ſinners.*

Q. How doth the name *Chriſt* belong to him?

A. As he was the *Meſſias* or Chriſt propheſied of in the *Old Teſtament.* Dan. 9. 25, 26. *Meſſiah the Prince,—— Meſſiah ſhall be cut off, but not for himſelf.* John 20. 31. *Theſe are written, that ye might believe that Jeſus is the Chriſt.*

Q. What doth the word *Chriſt* ſignify?

A. It's the ſame with *Meſſiah*, and ſignifies Anointed, John 1. 41. *The Meſſias, which is, being interpreted, the Chriſt*, or *the Anointed*; as it's in the Margin.

Q. Why was he called *the Chriſt*, or Anointed?

A. Becauſe he was in a ſpiritual manner to perform the Offices belonging to God's Anointed (*a*), to Kings (*b*), Prieſts (*c*), and Prophets (*d*). (*a*) *Pſalm* 105. 15. (*b*) 1 *Kings* 1. 34. (*c*) *Exod.* 40. 13. (*d*) 1 *Kings* 19. 16.

Q. How was he a *King?*

A. As he was to govern his Church, Epheſ. 1. 22. *He hath put all things under his feet, and gave him to be the head over all things to the Church.*

Q. How was he a *Prieſt?*

A. As he did make an atonement (*a*), intercedes for (*b*), and bleſſes (*c*) his Church. (*a*) Rom. 5. 11.

We

We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement, 1 John 2. 2. (*b*) Heb. 7. 25. *He ever liveth to make intercession for them.* (*c*) Acts 3. 26. *God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Q. How was he a *Prophet?*

A. As he was to teach his Church, which he did (*a*) in his Person, and by his Spirit (*b*), Word (*c*), and (*d*) Ministry. (*a*) Isa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek*, &c. Luke 4. 18. (*b*) John 14. 26. *The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.* (*c*) 1 Pet. 1. 25. *The word of the Lord endureth for ever: And this is the word which by the Gospel is preached unto you.* 2 Cor. 5. 19, 20, 21. (*d*) Matt. 28. 19, 20. *Go ye therefore and teach* [Disciple] *all nations,—— teaching them to observe all things, whatsoever I have commanded you.* Ephes. 4. 11. Gal. 6. 6.

Q. How was Christ *anointed?*

A. He was anointed with the Holy Ghost (*a*), which he received without measure (*b*). (*a*) Acts 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost.* (*b*) John 3. 34. *God giveth not the Spirit by measure unto him.* Col. 1. 19.

Q. What are the *Relations* Christ is described by in the *Creed?*

A. They are two: the one referring to God, as he is his *only Son*; the other to us, as *our Lord.*

His Only Son

Q. How is Christ the *only Son* of God?

A. As he derived his Essence from the Father. Heb. 1. 4, 5. *Made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they; for unto which of the Angels said he*

he at any time, Thou art my Son, this day have I begotten thee.

Q. How is Christ said to be *our Lord?* *Our Lord*

A. 1. By Creation. John 1. 3. *All things were made by him.* Col. 1. 15, 16.

2. By Redemption and Purchase. 1 Pet. 1. 18. *Ye were not redeem'd with corruptible things, as Silver and Gold —— but with the precious blood of Christ.* 1 Cor. 8. 6. 1 Cor. 6. 20.

Q. What do you observe in Christ's Humiliation?

A. His Incarnation and Passion.

Q. How was Christ the Eternal *Word* made Man?

A. By the union of the Humane Nature to the Divine in one Person. John 1. 14. *The word was made flesh.* Heb. 2. 14, 16.

Q. How was this accomplished?

A. By the powerful Operation of the Holy Ghost. Luke 1. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* ——

Q. Why was Christ thus formed and conceived by the Power of the Holy Ghost, and not by the ordinary way of Generation? Article 3. *Who was conceived by the Holy Ghost,*

A. That he might assume our Nature without the deprivation of it. Luke 1. 35.— *Therefore that Holy thing which shall be born of thee, shall be called the Son of God.* Heb. 10. 5.

Q. Whence was his bodily Substance derived?

A. From the Body of the Virgin *Mary*, therefore he is said to be *the seed of the woman*, Gen. 3. 15. and to be *made of a woman*, Gal. 4. 4. *Born of the Virgin* Mary;

Q. Why was Christ born of a Virgin?

A. 1. For the Sacredness of it. Luke 1. 35. *That Holy thing which shall be born of thee.*

2. For

2. For the fulfilling of the Prophecy, Isa. 7.14. *The Lord himself shall give you a sign, Behold a Virgin shall conceive and bear a Son.* Matt. 1. 23.

3. To shew the Power of God. Luke 1. 35. *The power of the highest shall overshadow thee; therefore also, that holy thing which shall be born of thee, shall be called the Son of God.*

Q. Why did Christ thus become Man?

A. To fit him for the full discharge of his Office, as a Mediator, so that he might dye, and being one of the same Nature with those he died for might make an Atonement for Sin. Heb. 2. 9, 17. *Jesus was made a little lower than the angels, for the suffering of death.*

Article 4. *Suffered*

Q. For what Reason did our Saviour suffer Death?

A. That he might become a Sacrifice (*a*), and by the shedding of his Blood might make an Atonement for Sin (*b*). (*a*) Heb. 9. 26. *He put away sin by the sacrifice of himself.* (*b*) 1 John 2. 2. *He is the propitiation for our sins.*

under Pontius Pilate,

Q. Why is Christ said to *suffer under* Pontius Pilate?

A. To signify the time of his Death, and therein the accomplishment of the Prophecies concerning it. Acts 3. 18. *These things which God before had shewed by the mouth of his Prophets, that Christ should suffer, he hath so fulfilled.*

Q. Who was *Pontius Pilate?*

A. The Governour of *Judea* under *Tiberius* the *Roman* Emperor. *Luke* 3. 1. *Matt.* 27. 2.

Was Crucified.

Q. What was the Death our Saviour suffered for us?

A. It was the Death of the Cross. *Matt.* 27. 35.

Q. What was the Death of the Cross?

A.

A. 1. It was very grievous for the Pain. Thence our Saviour is ſaid to have *endured the Croſs*, Heb. 12. 2.

2. It was infamous, and a Puniſhment of the vileſt Malefactors. Matth. 27. 38. *Then were there two thieves crucified with him.* Thence he is ſaid to have *deſpiſed the ſhame*, Heb. 12. 2.

3. It was accounted an accurſed Death. Gal. 3. 13. *Being made a curſe for us, for it is written, Curſed is every one that hangeth on a tree.* Deut. 21. 23.

Dead. Q. Why is it ſaid our Saviour *died*, after he was crucified?

A. To ſhew that his Body, when he was alive, was vitally united to his Soul. Luke 23. 46. *He gave up the Ghoſt.*

And buried. Q. Why is it ſaid that our Saviour after he died, was buried?

A. 1. To ſhew the certainty of his Death. John 19. 40, 41, 42. *In the place where he was crucified, there was a Sepulchre, there laid they Jeſus.*

2. To ſhew that our Saviour's Body was decently interr'd; whereas they that were crucified were not wont to be buried.

3. To teſtify the loweſt act of abaſement. Iſa. 53. 9. *He made his Grave with the wicked*, &c.

4. To give teſtimony to the truth of his Reſurrection. Acts 13. 29, 30. *They took him down from the tree, and laid him in a Sepulchre: But God raiſed him from the dead.*

Q. How was the Soul of Chriſt diſpoſed of, after its ſeparation from the Body?

He deſcended into Hell. *A.* He is ſaid to be in *Hell* (*a*), to go to *Paradiſe* (*b*), or the *Third Heaven* (*c*). (*a*) Acts 2. 27, 31. *Thou wilt not leave my Soul in Hell.* (*b*) Luke

23. 43. *To day shalt thou be with me in Paradise.* (c) 2 Cor. 12. 2, 3, 4.

Q. What is here meant by *Hell?*

A. It signifies a state of Separation. Acts 2. 27. *Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see Corruption*; that is, the Soul and Body of Christ should not be so long separated, but that before the Body should corrupt, both Soul and Body should be re-united.

Q. Why was not our Saviour to continue in that State?

A. Because Death was not to have *Dominion over him*, Rom. 6. 9.

Q. But may not Hell be understood here of the state of the damned?

A. It has been an ancient Opinion, that Christ did then locally descend into Hell, to triumph over the Devil and his Angels.

Q. What do you observe in our Saviour's *Exaltation?*

A. 1. His Resurrection. 2. His Ascension. 3. His Glorification. 4. His coming to Judgment.

Q. What is the first Branch?

A. His Resurrection.

Article 5. *The third day he rose again from the Dead.*

Q. What is the *Resurrection* of Christ?

A. It's the Reunion of the self-same Soul to the self-same Body. Luke 24. 39. *Behold my hands and my feet, that it is I my self.*

Q. When did our Lord rise?

A. On the third day after he died, which was then the first day of the Week, and was thence called the *Lord's day*, Rev. 1. 10.

Q. Why did Christ rise the *third Day?*

A. 1. To fulfil what the Scripture (*a*) and he himself had foretold (*b*). (*a*) Psalm 16. 10. *Thou wilt*

wilt not suffer thine holy One to see corruption. (*b*) Mat. 16. 21. *From that time forth, Jesus began to shew unto his Disciples, how that he must go unto Jerusalem,—— and be killed, and be raised again the third day.*

2. It was that his Body might not corrupt (*a*), as in the course of Nature it would have done, had it lay longer in the Grave (*b*). (*a*) Psalm 16. 10. (*b*) John 11. 39. *By this time he stinketh, for he* [Lazarus] *hath been dead four days.*

Q. Of what importance is this Article of Christ's *Resurrection?*

A. 1. It confirms whatever he said, did, or undertook for. Rom. 8. 34. *Yea, rather that is risen again.*

2. It's a pledge and assurance of our Resurrection. Rom. 8. 11. *He that raised up Christ from the dead, shall also quicken your mortal bodies,* &c.

3. It's a full demonstration of our Saviour's Victory over Death. Rom. 6. 9. *Christ being raised from the dead, dieth no more; death hath no more dominion over him.*

Q. What is the second Branch in our Saviour's Exaltation?

A. His Ascension.

Article 6. *He Ascended into Heaven,*

Q. After what manner did our Saviour *ascend into Heaven?*

A. He ascended Bodily, Locally, Visibly (*a*), and Triumphantly (*b*). (*a*) Acts 1. 9. *While they beheld, he was taken up.* (*b*) Ephes. 4. 8. *When he ascended up on high, he led captivity captive.*

Q. What is the third Branch?

A. His Glorification, or Sitting at the right hand of God.

Q. Was Christ to abide Bodily in Heaven?

A. Yes, till the end of the World. Acts 3. 21. *Whom the Heaven must receive until the times of Restitution of all things.*

And ſitteth on the right hand of God.

Q. How is this Phraſe, *The right hand of God*, to be underſtood?

A. Figuratively; for *God is a Spirit* (*a*), and hath no Body, nor parts of it (*b*). (*a*) John 4. 24. (*b*) Luke 24. 39. *A Spirit hath not Fleſh and Bones.*

Q. What doth *the right hand of God* ſignify in a Figurative ſenſe?

A. 1. It ſignifies Power. Luke 22. 69. *Hereafter ſhall the Son of man ſit on the right hand of the power of God.*

2. Dignity. Heb. 1. 3, 4. *He ſat down on the right hand of the Majeſty on high, being made ſo much better than the angels*, &c.

3. Dominion. Acts 2. 34, 35. *The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thy foes thy footſtool.*

Q. What doth *ſitting* at the right hand of God ſignify?

A. It ſignifies the full Poſſeſſion of that Power, Dignity and Dominion. Heb. 10. 12. *This man after he had offered one Sacrifice for ſins, for ever ſat down on the right hand of God.*

Q. What doth Chriſt do at *the right hand of God?*

A. He appears in the preſence of God for us (*a*), as our Mediator (*b*), Interceſſor (*c*), and Advocate (*d*). (*a*) Heb. 9. 24. *Chriſt is entered into Heaven it ſelf, now to appear in the preſence of God for us.* (*b*) 1 Tim. 2. 5. (*c*) Rom. 8. 34. (*d*) 1 John 2. 1.

Q. What is the ground of his *Mediation?*

A. 1. That he is God (*a*) Man (*b*), partaker of the nature of both. (*a*) Heb. 4. 14. *A High Prieſt, Jeſus the Son of God.* (*b*) 1 Tim. 2. 5. *There is one Mediator between God and Men, the Man Chriſt Jeſus.*

2. That he pleads for us in the Virtue and Merit of his own Blood. Heb. 9. 12. *By his own Blood he entred*

entred in once into the holy place, having obtained eternal Redemption for us.

Q. Is Christ the alone Mediator?

A. There is one Mediator between God and Men, the Man Christ Jesus, 1 Tim. 2. 5.

Q. Why is Christ the alone Mediator?

A. 1. Because he alone is partaker of both Natures, God-Man.

2. Because he only can plead for us, that made an Atonement by his Blood. 1 Tim. 2. 5, 6. *There is one Mediator between God and Men, the Man Christ Jesus, who gave himself a ransom for all.* Rom. 8. 34.

Q. Why is the Phrase, *Father Almighty*, added to this Article? *The Father Almighty.*

A. It's to signify, that Christ, as our Mediator, is invested by the Father with the fulness of Authority, Power and Dominion, in recompence of that Humiliation he submitted to. Acts 5. 30, 31. *Jesus whom ye slew and hanged on a tree, him hath God exalted with* [to] *his right hand, to be a Prince and a Saviour.* Phil. 2. 7, 8, 9.

Q. What is the fourth Branch of Christ's Exaltation? Article 7. *From thence he shall come to judge the Quick and the Dead.*

A. His coming to Judgment. Acts 17. 31. *He will judge the world in righteousness by that man whom he hath ordained*, &c.

Q. Whence shall he come?

A. From Heaven. 1 Thes. 4. 16. *The Lord himself shall descend from Heaven*, &c. *Matt.* 25. 31.

Q. Whom shall be judge?

A. All Men; *the Quick*, who now are, or hereafter shall be; and the *Dead.* Acts 10. 42. *It is he which was ordained of God to be the Judge of Quick and Dead.*

Q. For what shall he judge them?

A. For all things (*a*), whether Secret (*b*), or

Open. (*a*) 2 Cor. 5. 10. *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.* (*b*) Eccles. 12. 14. *God shall bring every work into Judgment, with every secret thing*, &c.

Article 8. *I believe in the Holy Ghost.*

Q. What is the *Holy Ghost?*

A. The Third Person in the Sacred Trinity. 1 John 5 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost.*

Q. Why is he called the *Holy Ghost?*

A. Because of his Office, which is, in Christ's stead, to gather, sanctify, and govern the Church. Eph. 5. 25, 26. *Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word*, &c. Tit. 3. 4, 5. *The kindness and love of God, our Saviour, toward man, appeared— according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

Article 9. *The Holy Catholick Church.*

Q. What doth the word *Catholick* signify?

A. It signifies *Universal.*

Q. What is the *Catholick Church?*

A. It's the whole Society of Christians dispersed over all the World, as they are gathered under one Head, Christ Jesus. Col. 1. 18. *He is the head of the Body, the Church.*

Q. Why is the term *Catholick* applied to the *Christian* Church?

A. To distinguish it from the *Jewish* Church, which was confined to one Nation (*a*), whereas the *Christian* Church is extended to all Nations (*b*). (*a*) Psalm 147. 19, 20. *He sheweth his word unto Jacob*, &c. *he hath not dealt so with any nation.* (*b*) Matth. 28. 19. *Go ye, teach all nations.* 1 Cor. 12. 13.

Q. Can

Q. Can any particular Church, as that of *Rome*, be called the *Catholick-Church?*

A. No; no more than the City of *Rome* is the whole World.

Q. How is the Church said to be *Holy?*

A. As the *Jews* were said to be a *Holy Nation* (*d*), by being taken into Covenant with God, and as we are under the obligation of being holy (*b*). (*a*) Exod. 19. 6. (*b*) 1 Thes. 4. 7. *God hath called us unto holiness.*

Q. What are the privileges belonging to the *Catholick-Church?*

A. They are four: 1. The Communion of Saints: 2. The Forgiveness of Sins: 3. The Resurrection of the Body: 4. Life everlasting.

Q. What is the first privilege?

A. Communion of Saints: 1 John 1. 3. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* V. 7. *If we walk in the light as he is in the light, we have fellowship one with another.* *The Communion of Saints.*

Q. How is the word *Saints* to be understood?

A. It's in a large sense to be understood of all those that are visible Members of Christ's Church. Rom. 1. 7. *To all that be at Rome,* &c. *called to be Saints*; that is, Christians.

Q. In what doth this Communion consist?

A. It consists in two things: 1. In a fellowship in the Ordinances of Divine Worship (*a*), and 2. Of Charity one towards another (*b*). (*a*) Acts 2. 42. *They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of bread, and in prayers.* (*b*) 1 Cor. 12. 26, 27. *Whether one member suffer, all the members suffer with it,* &c.

Q. What is the second privilege belonging to the Church?

Articl. 10. *The Forgiveness of Sins.*

A. Forgiveness of Sins. Rom. 4. 7. *Blessed ar they whose iniquities are forgiven.*

Q. What is *Sin?*

A. It's the transgression of the Law of God, 1 Joh. 3.4

Q. What is the punishment due to Sin?

A. Death, Temporal (*a*) and Eternal (*b*)

(*a*) Rom. 5. 12. *By one man* [Adam] *sin entred int the world, and death by sin, and so death passed upo all men, for that all have sinned.* (*b*) Rom. 6. 23. *Th wages of sin is death.* Matth. 25. 46. *These shall g away into everlasting punishment.*

Q. What is *the forgiveness of Sin?*

A. It's God's not imputing it in the punish ment. Rom. 4. 7, 8. *Blessed are they whose iniqui ties are forgiven.*—— *Blessed is the man to whom th Lord will not impute sin.* Rom. 5. 13.

Q. Upon what terms is Sin forgiven?

A. Upon our Faith and Repentance. Acts 26 17, 18. *I send thee to open their eyes, and to turn them from darkness to light,* &c. *that they may receive for giveness of sins,* &c. *by faith that is in me.*

Q. By what means is God thus reconciled t sinful man?

A. It's through Christ. Ephes. 4. 32. *God fo Christ's sake hath forgiven you.*

Articl. 11. *The Resurrection of the Body,*

Q. What is the third privilege belonging t the Church?

A. The Resurrection of the Body.

Q. What do you understand by the *Resurrectio of the Body?*

A. That the Body shall be raised out of the dust (*a*) and being again united to the Soul, shall b glorious (*b*), and immortal (*c*). (*a*) 1 Cor. 15. 36. *That which thou sowest is not quickned except it die,* &c. (*b*) Phil. 3. 21. *Who shall change our vile body that*

that it may be fashioned like unto his glorious Body. (c) 1 Cor. 15.53. *This mortal must put on immortality.*

Q. What is the fourth privilege? Artic. 12. *The Life everlasting.*

A. Everlasting Life.

Q. What is implied in that?

A. A State of most perfect happiness, which consists in the perfection of our Natures (*a*) and in the enjoyment of God (*b*). (*a*) Matt. 22. 30. *In the resurrection,* &c. *they are as the angels of God in Heaven.* (*b*) Psal. 16. 11. *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.*

PART III.

Of the Decalogue, *or Ten Commandments.*

The Decalogue.

Q. WHAT was the third thing promised in your Name at your Baptism?

A. *That I should keep God's holy Will and Commandments, and walk in the same all the days of my life.*

Q. What are the Characters of true Obedience, that you collect from hence?

A. 1. It's universal, *a keeping God's Holy Will and Commandments.* Psalm. 119. 6. *Then shall I not be ashamed, when I have respect to all thy Commandments.*

2. It's a course of Obedience, *a walking in the same.* 1 Kings 6. 12. *If thou wilt keep all my Commandments to walk in them.* Rom. 6. 4.

3. A perseverance in that course; it's to *be all the days of my life.* Luke 1. 74, 75. *That we might serve him without fear, in holiness and righteousness before him all the days of our life.*

Q. You

Q. You said that your God-Fathers and God-Mothers did promise for you, that you should keep God's Commandments; tell me how many there be?

A. **Ten.**

Q. Which be they?

A. **The same which God spake in the Twentieth Chapter of** Exodus, **saying, I am the Lord thy God, who brought thee out of the land of** Egypt, **out of the house of bondage.**

Q. What is there contained in this Preface?

A. It affords several Arguments to Obedience.

Q. What are they?

A. They are taken,

1. From God's Authority, *God spake these words.*

2. From God's Soveraignty, *I am the Lord.*

3. From God's Propriety in them, *Thy God,* Deut. 26.16,17.

4. From his Goodness to them, *Who brought thee out of the land of Egypt,* Deut. 8.14.

Q. Say the Commandments.

A. 1. **Thou shalt have none other Gods but me,** &c.

Q. If the Commandments are *Ten,* how are they said to be two, by our Saviour, *Matt.*22.38, 40?

A. They are *Two,* as they are divided into Two Tables, of Love to God and our Neighbour.

Q. What dost thou chiefly learn by these Commandments, contained in the Two Tables? A. I

A. I learn two things, My Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God is to believe in him, to fear him, and to love him, &c.

Q. How many Commandments belong to the first Table?

A. The first four.

Q. What is the first Commandment?

A. Thou shalt have no other Gods but me. Commandment I.

Q. What is forbidden in this Commandment?

A. I am forbidden hereby, [1.] To *have* or own any more than one God (*a*). [2.] To give the honour due to God to any other Object whatsoever (*b*). (*a*) 1 Cor. 8.4,6. *There is none other God but one.* (*b*) Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required in this Commandment?

A. To believe in him (a), **to fear him** (b), **and to love him with all my heart, with all my mind, with all my Soul, and with all my Strength** (c), **to worship him** (d), **to give him thanks** (e), **to put my whole trust in him** (f), **to call upon him** (g).

(*a*) Heb. 11.6. *He that cometh to God must believe that he is.* (*b*) Eccles. 12. 13. *Fear God and keep*

keep his Commandments, for this is the whole duty of man. (c) Mat. 22. 37. *Thou shalt love the Lord thy God with all thy heart,* &c. (d) Matt. 4 10. *Thou shalt worship the Lord thy God.* (e) Psal. 92. 1, 2. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O thou most high.* (f) Prov. 3. 5. *Trust in the Lord with all thine heart, and lean not to thine own understanding.* (g) Phil. 4. 6. *Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.*

Q. What is the Second Commandment?

Com-mand-ment. 2.

A. **Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a Jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.**

Q. What is forbidden in this Commandment?

A. All Religious Worship given to an Image?

Q. What is an *Image*, the worship of which is here forbidden?

A. An Image is any external Representation of God, set up for the receiving Divine Worship. Levit. 26. 1. *Ye shall make you no Idols, nor graven Image; neither rear you up a standing Image; neither shall*

shall ye set up an Image of Stone in your land, to bow down unto it, for I am the Lord your God.

Q. Is an External Representation of the true God hereby forbidden, as well as that of a false God?

A. Yes, for the true God is incomprehensible, and cannot be described. Isaiah 40.17,18,&c. *All nations before him are as nothing*, &c. *To whom then will ye liken God?* &c.

(2.) It was condemned when it was used, as in the Golden Calf, which was made for a Representation of *Jehovah*, the Lord, Exod. 32. 5. *Aaron built an altar before it, and made proclamation, and said, To morrow is a feast to the Lord*, or *Jehovah.*

Q. What are the Reasons annexed to this Commandment?

A. They are Three.

1. The Lord is a *Jealous God.* (1.) Lest by this means men come to have gross Conceptions of him, as if he was like to an Image (*a*). (2). Lest they should be thereby estranged from him, and think that to be God which is not God (*b*). (*a*) Acts 17.29. *We ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by art, and man's device.* Deut. 4.12,15. *Ye heard the voice of the Lord, but saw no similitude.* (*b*) Ezek. 14. 5. *The house of Israel are estranged from me through their Idols.*

2. The Persons guilty of this sin, are esteemed *Haters* of God, and which he will punish *to the third and fourth Generation.*

3. That on the contrary, he will *shew Mercy* abundantly unto them that keep this Commandment: *Shewing Mercy unto thousands.*

Q. How

Q. How can the Church of *Rome* vindicate it self for their making an Image of God, and giving Adoration to an Image?

A. They usually leave out this Commandment.

Q. Why so?

A. Because they say it's the same with the first, and so make the third Commandment to be the Second, and divide the Tenth into two.

Q. But besides, that the Scripture makes the First and Second Commandment to be two, *Exod.* 20. 3, 4. *Deut.* 5. 7, 8. Is there not a manifest difference between them?

A. Yes; for the First Commandment forbids the *having* and *owning* that for God, which is not God, as did the Worshippers of *Baal* and *Moloch* (*a*), *&c.* But the Second Commandment forbids the worshipping of the true God by an Image, as did the *Israelites* in the Wilderness; and *Jeroboam*, when they worshipped the Golden Calves (*b*). (*a*) 1 *Kings* 16. 31. *Amos* 5. 26. (*b*) *Exod.* 32. 1, 4. 1 *Kings* 12. 28.

Q. What is the Duty required in the Second Commandment?

A. To give that *Worship* to God which is suitable to his Nature. John 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* Rom. 12. 1.

Q. What is the Third Commandment?

Commandment. 3. **A. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.**

Q. How is the Name of God taken *in vain*?

A. 1. By

A. 1. By perjury or falſe ſwearing. *Levit* 19. 12. *Ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God.*

2. By raſh and common ſwearing. *Matt.*5. 34, 35, 36, 37. *I ſay unto you, Swear not at all,— but let your communication be, yea, yea, nay, nay.*

3. By Blaſphemy, or ſpeaking reproachfully of God and Religion. 1 *Tim* 6.1. *That the name of God and his Doctrine be not blaſphemed.* Levit. 24.16.

4. By the irreverent uſe of the Name of God (*a*), or of things belonging to him (*b*) and his Service (*c*). (*a*) *Levit.* 21. 6. *They ſhall be holy unto their God, and not profane the name of their God.* (*b*) 1 Theſ. 4. 8. *He therefore that deſpiſeth, deſpiſeth not man, but God.* (*c*) Levit. 22.2. *That they profane not my holy name in thoſe things which they hallow unto me.*

Q. What is the reaſon annexed to this Commandment?

A. *The Lord will not hold him guiltleſs,* but will moſt certainly puniſh him. *Zech.*5.3, 4. *The curſe ſhall enter into the houſe of him that ſweareth falſly by my name,* &c. *and ſhall conſume it.* Levit. 24, 15, 16.

Q. What is the Duty required in this Commandment?

A. To honour God's holy Name (*a*), ſo as to uſe it with Reverence in Oaths (*b*), Vows (*c*), Promiſes, Diſcourſe (*d*), and Worſhip (*e*), To uſe reverently his *Word* (*f*) and whatever has a more immediate relation to him and his ſervice. (*a*) *Pſal.* 99.3. *Let them praiſe thy great and terrible name, for it is holy.* (*b*) Jer. 4.2. *Thou ſhalt ſwear, As the Lord liveth, in truth, in judgment and righteouſneſs.* (*c*) Eccl. 5. 4. *When thou voweſt a vow unto God, defer not to pay it,* Deut. 23. 23. (*d*) Col. 4. 6. *Let your ſpeech*

be

be always with grace, seasoned with salt. Matt. 5. 37. (e) Levit. 10. 3. *I will be sanctified in them that come nigh me.* Isa. 29. 23. (f) Isa. 66. 2. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

Q. What is the Fourth Commandment?

Command-ment. 4.

A. **Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates: for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.**

Q. What doth the word *Sabbath* signify?

A. It signifies *Rest?*

Q. Why was the Seventh day called *Sabbath?*

A. Because God rested that day from the work of Creation, which he finished in six days. Gen. 2. 2, 3. *On the seventh day God ended his work which he had made, and he rested on the seventh day. And God blessed the seventh day, and sanctified it,* &c.

Q. What's meant by God's *Hallowing* the Seventh day?

A. It's

A. It's his ſetting it apart for ſacred uſes. *Jer.* 17.24. *Hallow the Sabbath day, to do no work therein.*

Q. What were the Sacred Uſes it was ſet apart for?

A. 1. It was ſet apart for the Publick Worſhip of God, which conſiſted in Preaching, Expounding (*a*), and Reading (*b*) the Word of God, and in Prayer (*c.*) (*a*) Acts 13.42. *The Gentiles beſought that theſe words might be preached to them the next Sabbath.* Mark 6. 2. (*b*) Acts 15. 21. *Moſes of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day.* Acts 13. 27. (*c*) Acts 16.13. *On the Sabbath we went out of the city by a River-ſide, where Prayer was wont to be made*, or where there was an Houſe of Prayer.

2. For private Worſhip and Meditation upon the Word and Works of God. Pſalm 92. Is entit'led, *A Pſalm for the Sabbath day.*

Q. What was further required in this Commandment?

A. To reſt from all ſervile and ordinary Employments. *In it thou ſhalt do no manner of work, thou, nor thy ſervant*, &c. Iſa 58. 13. Neh. 13.15.

Q. Why do Chriſtians obſerve the firſt day of the Week as a Sabbath, and not the Seventh?

A. It's in remembrance of Chriſt's Reſurrection from the Dead on that day, which was the great confirmation, that all was *finiſhed* (*a*), which he undertook. (*a*) John 19.30. *He ſaid, it is finiſhed: and he bowed his head, and gave up the Ghoſt.* Acts 17 3. *Chriſt muſt needs have ſuffered and riſen.* John 2.22.

Q. How is this day to be employed?

A. In works of Piety (*a*), and Charity (*b*), in ſerving God, and doing good to others.

(a) Acts 20. 7. *Upon the first day of the week, when the Disciples came together to break Bread.* (b) 1 Cor. 16.2. *Upon the first day of the week, let every one of you lay by him in store* [for Charity] *as God hath prospered him* the week before.

Q. What doth the Second Table concern?

A. My Duty towards my Neighbour.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him as my self, and to do to all Men, as I would they should do unto me. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governors, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my Hands from picking and stealing, and my Tongue from evil-speaking, lying, and slandering. To keep my Body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to

do

do my duty in that state of life unto which it shall please God to call me.
Matt. 22. 39. *Thou shalt love thy neighbour as thy self.* Gal. 5. 14. Matt. 7. 12. *All things whatsoever ye would that men should do to you, do ye even so to them.*

Q. What are the Commandments which contain thy Duty towards thy Neighbour?

A. The last Six.

Q. What is the Fifth Commandment?

A. Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee. Commandment 5.

Q. What is here to be understood by the Terms *Father and Mother?*

A. More especially I thereby understand, 1. My natural Parents, whom I am to *love*, *honour* (*a*) *and succour* (b). (*a*) Mal. 1. 6. *A Son honoureth his Father.* Ephes. 6. 1. *Children obey your parents in the Lord; for this is right.* (*b*) 1 Tim. 5. 4. *Let* children *learn to shew pity*, or kindness, *at home, and to requite their parents* care, by succouring them in their necessity. *Mark* 7. 11, 12.

2. *The King, and all that are put in Authority under him* (*a*), whom I am to *Honour* and *Obey* (*b*) in all lawful and honest things. (*a*) *Isa.* 49. 23. Kings are call'd *Nursing Fathers.* (*b*) 1 Pet. 2. 13. *Submit your selves to every ordinance of man for the Lord's sake, whether it be to the King as supreme:* vers. 14. *or unto Governors, as unto them that are sent by him*, &c.

3. *Teachers and Spiritual Pastors* (*a*), to whom and whose spiritual and pious Instructions I am to

submit (*b*). (*a*) *Judg.* 17. 10. *Thou shalt be unto me a Father and a Priest.* 1 Cor. 4. 15. (*b*) Heb. 13. 17. *Obey them that have the rule over you, and submit your selves; for they watch for your souls,* &c. 1 Tim. 5. 17.

4. *Masters* of Families, call'd Fathers (as 2 *Kings* 5. 13, and to whom, if a Servant, I am to *submit* in all reasonable things belonging to that condition. Ephes. 6. 5, 6. *Servants be obedient to them that are your Masters,* &c. *not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.* Tit. 2. 9, 10.

5. *All my Betters* (*a*) to whom I am to *order my self lowly and reverently* (*b*). (*a*) Acts 7. 2. St. *Stephen* said, *Men, Brethren, and Fathers.* (*b*) 1 Pet. 5. 5. *Ye younger, submit your selves unto the elder; yea, all of you be subject one to another, and be clothed with humility.* Levit 19. 32.

Q. What encouragement is there for obedience to this Command?

A. There is annexed to it the Promise of a long and prosperous Life, which ordinarily attends it. *That thy days may be long in the land,* &c. Ephes. 6. 1, 2. *Honour thy father and mother, which is the first Commandment with promise.*

Q. Which is the Sixth Commandment?

A. Thou shalt do no Murder.

Commandment. 6.

Q. What is the Sin forbidden in this Commandment?

A. Murder, or the wilful killing of a Man's Neighbour.

Q. What are the kinds of that which you call wilful killing of another?

A. There

A. There are two sorts: 1. A less, which is the killing of another in heat of blood, usually called *Man-slaughter*, but what the Scripture calls Murder. Numb. 35. 16, 17, 18. *If he smite him with an instrument of iron*, &c. *he is a murderer.*

2. A greater, which is a contrived and deliberate killing of another, (*a*) usually called Wilful-murder. (*a*) Exod. 21.14. *If a man come presumptuously upon his neighbour to slay him with guile*, Numb. 35.20, 21.

Q. What was the punishment for this Sin?

A. Death. Gen. 9. 5, 6. *Whoso sheddeth man's blood, by man shall his blood be shed.* Numb. 35.16, 17.21.

Q. What is further forbidden in this Commandment?

A. *That I hurt no body by word or deed, and bear no malice nor hatred in my heart.* And so this Commandment forbids all degrees, incentives, and provocations to this Sin; such as causeless, rash, and immoderate Anger (*a*), Hatred (*b*), Malice, Spight and Revenge, Bitterness and Reviling (*c*). (*a*) Matt. 5.21,22. *Ye have heard that it hath been said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause*, &c. Eph. 4.26. (*b*) 1 John 3. 15. *Whosoever hateth his brother, is a murderer.* (*c*) Eph. 4.31. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.*

Q. What is required in this Commandment?

A. 1. Peaceableness, not to provoke others, Rom. 12. 18. *If it be possible, as much as lieth in you, live peaceably with all men.*

2. Meekneſs, not to be provoked to do evil to others. Rom. 12. 17. *Recompence to no man evil for evil.*

3. Charity, or readineſs to forgive, and to do good when provoked. Rom. 12. 20, 21. *If thine enemy hunger, feed him,* &c.

4. Succouring another in danger and diſtreſs, as the good *Samaritan*, Luke 10. 33.

Q. What is the Seventh Commandment?

Com-mand-ment 7. **A. Thou ſhalt not commit Adultery.**

Q. What is Adultery?

A. It's a violation of that Covenant (*a*) made at Marriage (*b*) between one man and one Woman (*c*), which makes the man to be the Huſband of the Woman, and the Woman to be the Wife of the Man. (*a*) Malac. 2. 14. *She is the wife of thy covenant.* (*b*) Hebr. 13. 4. *Marriage is honourable in all.* (*c*) Mal. 2. 15. *Did not he make one?* Matt. 19. 4, 5.

Q. When is that Covenant violated?

A. When either of them forſakes the others Bed in whole, or in patt, for the Bed of another. Prov. 5. 20, 21. *Why wilt thou be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger? For the ways of man are before the eyes of the Lord,* &c.

Q. What was the puniſhment aſſigned for this ſin under the Law?

A. Death. Levit. 20. 10. *The adulterer and the adultereſs ſhall ſurely be put to death.*

Q. What is further forbidden in this Commandment?

A. 1.

A. 1. Fornication, which is between ſingle Perſons (*a*), and all uncleanneſs whatſoever (*b*). (*a*) Exod. 22.16. (*b*) Gal. 5. 19. *The works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs.* 1 Cor. 6. 9.

2. All ſenſual Deſires and Inclinations conſented to. Matt. 5. 28. *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

3. All Incitements thereunto in words (*a*), Actions, Behaviour and Garb (*b*), and by Exceſs (*c*). (*a*) Epheſ. 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.* (*b*) 1 Tim. 2. 9. *That women adorn themſelves in modeſt apparel.* (*c*) 1 Pet. 4. 3. *The time paſt of our life may ſuffice us — when we walked in Laſciviouſneſs, Luſts, exceſs of Wine,* &c.

Q. What is enjoined in this Commandment?

A. To keep my body in temperance, ſoberneſs, and chaſtity. Rom. 13. 13, 14. *Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs.*

2. To be modeſt in my Thoughts (*a*), Words (*b*), and Behaviour (*c*). (*a*) *Matt.* 15. 19. (*b*) *Col* 3. 8. (*c*) *Tit.* 2. 3.

3. To be watchful (*a*), and employed (*b*) (*a*) 1 Pet. 5. 8. *Be ſober, be vigilant.* (*b*) Ezek. 16. 49, 50. *This was the iniquity of Sodom — abundance of idleneſs — They were haughty, and committed abomination.*

Q. What is the Eighth Commandment?

A. **Thou ſhalt not ſteal.** Com-

Q. What is the *Stealing* forbidden in this Commandment? mand-ment. 8.

A. The taking away, or detaining from another that which is his right, by force or fraud, *Levit.* 19. 11, 13.

Q. What are the kinds of it?

A. 1. Stealth, especially so called, or secret Purloining, Ephes. 4. 28. *Let him that stole, steal no more.*

2. Robbery, or forcible taking away. *Lev.* 19. 11, 13. *Ye shall not steal* —— *thou shalt not defraud thy neighbour, neither rob him.*

3. Extortion (*a*), which is a forcible detaining or taking away upon the pretence of right and due; (call'd *unjust gain*, Prov. 28. 8.) (*a*) 1 Cor. 5. 11. *Not to keep company. If any man that is call'd a brother*, or Christian, *be an extortioner.*

4. Detention of another's Right, as in not paying just Debts, when able (*a*), or with-holding Wages due to Hirelings (*b*). (*a*) Psal. 37. 21. *The wicked borroweth, and payeth not again.* Prov. 3. 27, 28. (*b*) James 5. 4. *Behold the hire of the labourers* ---- *which is of you kept back by fraud, crieth*, &c.

5. Fraud in Dealings, by false Weights and Measures (*a*), and by fair Words (*b*) imposing upon the Ignorance or Credulity of the Buyer. (*a*) Prov. 20. 10. *Divers weights and divers measures, both of them are like abomination to the Lord.* (*b*) Prov. 29. 5. *A man that flattereth his neighbour, spreadeth a net for his feet.*

6. Uncharitableness and hardness to the poor. Prov. 22. 16. *He that oppresseth the poor to encrease his riches*, &c. *shall surely come to want.* Isa. 3. 15. *What mean ye that ye*, &c. *grind the faces of the poor?*

Q. What are the Duties required in this Commandment?

A. 1.

A. 1. Honesty and Equity in dealings between Man and Man. Prov. 16. 11. *A just weight and balance are the Lords.*

2. Restitution in case of wrong. Ezek. 33. 15, 16. *If the wicked restore the pledge, give again that he had robbed — none of his sins that he hath committed, shall be mentioned unto him.* Exod. 22. 1, *&c.*

3. Charity and Mercifulness to others. Lev. 19. 9. *When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy Harvest,* &c. *thou shalt leave them for the poor and stranger.*

4. To have a lawful Calling, and be diligent in it. Ephes. 4. 28. *Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* 2 Thes. 3. 11, 12.

Q. What is the Ninth Commandment?

A. Thou shalt not bear false witness against thy Neighbour? Commandment 9.

Q. What is the Sin here forbidden.

A. The bearing false Witness, and unjust Accusation, whether upon Oath (usually called Perjury (*a*), or otherwise (*b*). (*a*) See the Third Commandment. (*b*) Luke 3. 14. *Neither accuse any falsely.* Luke 19. 8.

Q. If Perjury was the thing principally forbidden in the Third Commandment, and again is in like manner here forbidden; what is then the difference between the Third Commandment and the Ninth?

A. The Third Commandment respects God, as Swearing is an appeal to him, and Perjury an implicit denial of him: But the Ninth Command-

ment

ment respects Man, and so Perjury is here forbidden, as it's [1] intended to the wrong of another in Body, Goods or Name. [2] As thereby the end of swearing is defeated, which is for *an end of all strife*, Heb. 6. 16.

Q. What is further forbidden in this Commandment?

A. 1. All Subornation of false Witnesses; as it was practised by *Jezebel* against *Naboth* (*a*), and by the *Jews* against our Saviour (*b*). (*a*) 1 *Kings* 21. 10. (*b*) *Matt.* 26. 59.

2. *All evil speaking* (*a*), *lying* (*b*), *and slandering* (*c*). (*a*) Jam. 1. 26. *If any man among you seem to be religious, and bridleth not his tongue*, &c. *this man's religion is vain.* (*b*) Ephes. 4. 25. *Putting away lying, speak every man truth with his neighbour; for we are members one of another.* (*c*) Psalm 15. 1, 3. *Who shall abide in thy Tabernacle?* &c. *he that backbiteth not with his tongue.*

3. Rash judging and censuring. Matt. 7. 1, 2. *Judge not, that ye be not judged*, &c.

Q. What are the Duties required in this Commandment?

A. To vindicate my Neighbour when he is wrong'd; as *Nicodemus* did our Saviour, *John* 7. 50, 51.

2. To judge the most charitably of another. 1 Cor. 13. 5. *Charity*, &c. *thinketh no evil.* Ver. 7. *Believeth all things, hopeth all things.*

Q. Which is the Tenth Commandment?

Commandment. 10.

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his Ox, nor his Ass, nor any thing that is his. Q.

Q. What is the Sin *forbidden* in this Commandment?

A. The coveting of other mens Goods or Poſſeſſions, reckoned up here in order, his Houſe, Wife, Servants and Cattel. *Acts* 20. 33.

Q. What is the Coveting here forbidden?

A. The unlawful deſire of what is another's. Rom. 7. 7. *I had not known luſt, except the Law had ſaid, Thou ſhalt not covet.*

Q. What then is there included in this Commandment?

A. It's the ſum of all the reſt that reſpect my Neighbour; and it's as if it had been ſaid, Whatever can be ſuppoſed to be to his prejudice, thou ſhalt not do. So our Saviour inſtead of *Covet*, doth one while put, *defraud not*, *Mark* 10. 19. another while, *Thou ſhalt love thy neighbour as thy ſelf*, Matth. 19. 19.

Q. What is required in this Commandment?

A. 1. A contentedneſs in my preſent ſtate and condition (*a*); And 2. *to learn and labour truly to get my own living* (*b*) *in that ſtate of life whereunto it ſhall pleaſe God to call me* (*c*). (*a*) Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have*, &c. Phil. 4. 11. (*b*) 1 Theſ. 4 11, 12. *Study to be quiet, and to do your own buſineſs, and to work with your own hands* (*as we commanded you*), &c. — *that ye may have lack of nothing.* (*c*) 1 Cor. 7. 20. *Let every man abide in the ſame calling wherein he was called.*

PART

PART IV.

Of the Lord's Prayer.

Q. MY good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer?

Q. What are the things contained in this Preface set before the Lord's Prayer, in the *Catechism?*

A. Therein is contained,

1. The reason of all Prayer to God, which is an insufficiency in our selves (*a*), and an all-sufficiency in him (*b*). So it's said (*a*), *Know this, that thou art not able to do these things of thy self without his special grace.* (*b*) 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God.*

2. It shews the use which *Prayer* is of, as a means for obtaining *the special grace* of God, contained in these words, *which thou must learn to call for by Prayer.* Luke 11. 9, 10, 11, 12, 13. *Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you,* &c.

3. It teaches me what are the qualifications of a prevalent and effectual Prayer, *viz.* [1.] That it be *at all times,* without Intermission and Discourage-

couragement (*a*). [2.] That it be *diligent*, what is accompanied with a ſtedfaſt Faith and Attention (*b*). (*a*) Luke 18. 1. *Chriſt ſpake a parable unto them, to this end, that men ought always to pray, and not to faint.* (*b*) Rom. 12. 12. *Continuing inſtant in prayer.* Eph. 6. 18.

Q. Why is that Form of Prayer which begins with *Our Father*, call'd *the Lord's Prayer?* The *Lords Prayer.*

A. Becauſe it was compoſed by our Lord and Saviour Jeſus Chriſt, *Matth. 6. 9. Luke* 11. 2.

Q. For what end did our Saviour compoſe this Prayer?

A. 1. As a Pattern for our better help and direction what to pray for, and of the order we are to pray in: that we may not be at a loſs what to pray for (*a*), nor uſe vain Repetitions (*b*). (*a*) Luke 11. 1, 2. *His Diſciples ſaid unto him, Lord teach us to pray.— And he ſaid unto them, When ye pray, ſay,* &c. (*b*) Matth. 6. 7, 8, 9. *When ye pray, uſe not vain repetitions,— After this manner therefore pray ye,* &c.

2. As a Form that is fit to be uſed, when we pray. Matth. 6. 9. *After this manner*, or ſo, *pray ye*, Luke 11. 2. *When ye pray, ſay our Father*, &c.

Q. Say the Lord's Prayer.

A. **Our Father,** &c.

Q. **What deſireſt thou of God in this Prayer?**

A. **I deſire my Lord God our Heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all People, that we may worſhip him, ſerve him, and obey him as**

as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our Sins: and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our Ghostly Enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. What are the general parts which this Prayer doth consist of?

A. They are three, *viz.* 1. The Preface, 2. the Petitions, and 3. the Doxology, or Conclusion.

Q. What is the Preface or Compellation?

A. Our Father which art in Heaven.

Q. What are the things contained in this *Preface?*

A. It contains several Arguments to encourage us in the performance of this Duty.

Q. What are those Arguments?

A. 1. As God is a *Father*, *the giver of all goodness*, and so cannot but chuse and give, and do what is best for us. Luke 11. 11, 12, 13. *If a Son shall ask bread of any of you that is a Father, will he give him a stone,* &c? *If ye then being evil, know how to give good gifts unto your children, how much more will*

will your heavenly Father give the Holy Spirit (good things, Matth. 7. 11.*) to them that ask him?*

2. As he is a Father in Heaven, and so is able to understand, and will, and do what is best, Psalm 115. 3. *Our God is in the Heavens, he hath done whatsoever he pleased.*

3. As he is a common Father; and whom all may freely resort to. 2 Thes. 2. 16. *God, even our Father, who hath loved us.* Ephes. 2. 18. *Through him we* (both *Jews* and *Gentiles*) *have an access by one Spirit unto the Father.*

Q. What do you learn from hence?

A. 1. That God alone is the proper object of our Prayers. Psalm 123 1. *Unto thee lift I up mine eyes, O thou that dwellest in the Heavens.*

2. That we ought to approach to him with fear and reverence. Mal. 1. 6. *A son honoureth his father.— If then I be a father, where is mine honour?* Eccles. 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth.*

3. That we ought to come with a true Affection to all mankind, and with an hearty desire that they may be as well and happy as our selves; which is implied when we say, *Our Father*; and therefore I desire that he will *send his Grace unto me and to all people.*

Q. How many Petitions are contained in the *Lord's Prayer?*

A. Six. The three first of which respect God's Glory; and the three last respect our Good.

Q. What is the first Petition?

A. Hallowed be thy Name. Petit. 1.

Q. What is here meant by the *Name* of God?

A. 1.

A. 1. Thereby is ſignified not only the Name of God, but God himſelf. Pſalm 44. 20. *If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange god.* Pſalm 20. 1.

2. The Attributes and Perfections of his Nature. Exod. 34. 5, 6. *The Lord—— proclaimed the Name of the Lord,——The Lord God, merciful and gracious,* &c.

3. The things ſet apart for his Honour and Service, as his Word and Day, *&c.* Pſalm 138. 2. *I will worſhip towards thy holy Temple, and praiſe thy Name——for thou haſt magnified thy Word above all thy Name.*

Q. What is meant by *Hallowing?*

A. 1. Thereby is meant the ſetting apart any thing for an holy Uſe and Service: Thus God is ſaid to *Hallow* the Seventh Day, *Exod.* 20. 11. and to *Hallow* the Children of *Iſrael*, *Levit.* 22. 32.

2. By *Hallowing* is meant the uſing of what is Holy after an holy manner: So Levit. 22. 32. *I will be hallowed among the children of Iſreal.* See *Levit.* 10. 3.

Q. What then do you pray for in this Petition?

A. I pray that God himſelf may be honour'd, known, eſteemed, worſhipped, and praiſed (*a*), his Providence may be celebrated, his Service reſpected: And eſpecially that I and all others may be the happy Inſtruments of doing Honour to him, his Service and Religion, by a holy, uſeful and exemplary Converſation (*b*). (*a*) Pſalm 113. 2. 3. *Bleſſed be the name of the Lord from this time forth and for evermore. From the riſing of the Sun to the going down of the ſame, the Lord's name is to be praiſed.* (*b*) 1 Cor. 10. 31. *Whether——ye eat or drink, or whatſoever ye do, do all to the glory of God.* Matt. 5. 16. *Let your light*

light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven.

Q. What is the ſecond Petition?

A. **Thy Kingdom come.** Petit. 2.

Q. What is meant by the *Kingdom* of God?

A. That State which is begun by Grace in this World (*a*), and is perfected by Glory in the World to come (*b*). (*a*) Rom. 6. 14. *Ye are not under the Law, but under Grace.* Matt. 21. 43. *The Kingdom of God* (or the Goſpel) *ſhall be taken from you,* &c. Matt. 24. 14. (*b*) Matt. 13. 43. *The righteous ſhall ſhine forth as the Sun in the Kingdom of their Father.* 1 Cor. 15. 24. *He ſhall deliver up the Kingdom,* &c.

Q. What is ſignified by the *coming* of that Kingdom?

A. We therein pray that this Kingdom may ſo *come with power* (*a*), that it may prevail where it is, and be received where it is not; that the Kingdom of Sin and Satan may be utterly deſtroy'd (*b*), and all *the Kingdoms of this world* may *become the Kingdoms of our Lord, and of his Chriſt,* when *he ſhall reign for ever and ever.* Revel. 11. 15. (*a*) Mark 9. 1. (*b*) 1 Cor. 15. 25. *He muſt reign till he hath put all enemies under his feet.*

Q. What is the third Petition?

A. **Thy will be done in Earth, as it is in Heaven.** Petit. 3.

Q. What do you underſtand by the *Will* of God, which you pray may be *done on Earth?*

A. I therein pray, 1. That God will accompliſh in his good time whatever he hath promiſed (*a*). 2. That I and all others may readily obey whatever he requires (*b*). 3. And patiently ſubmit to whatever he inflicts (*c*). (*a*) Ezek. 36. 36, 37. *I the*

Lord have ſpoken it, and I will do it.—— *I will yet for this be enquired of by the houſe of Iſrael to do it for them.* (*b*) 1 Chron. 28. 9. *Serve him with a perfect heart, and with a willing mind.* (*c*) Acts 21. 14. *We ceaſed, ſaying, The will of the Lord be done.*

Q. What is the fourth Petition?

Petit. 4. **A. Give us this day our daily bread.**

Q. What is meant by *Bread?*

A. All food for ſuſtenance. Gen. 43. 31, 34. *He ſaid unto them, Set on Bread.*

Q. Is not this term *Bread* alſo uſed in a ſpiritual ſenſe?

A. Yes; as *John* 6. 31. And ſo it's alſo applied in the *Catechiſm*, where we are ſaid to be taught from hence, to *pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies.*

Q. What is meant by *daily Bread?*

A. That which is every day neceſſary for our ſubſiſtence, and convenient for our comfort. Prov. 30. 8. *Feed me with food convenient for me.*

Q. Why do we every day pray, *Give us this day our daily bread?*

A. Becauſe we every day depend upon God for the ſupply of what we want, and for the preſerving, continuing and bleſſing of what we have. Deut. 8. 3. *Man doth not live by bread only; but by every word that proceedeth out of the mouth of the Lord, doth man live.* Matt. 4. 4. 1 Tim. 4. 4.

Q. What are you taught from hence?

A. 1. To be contented with my preſent Portion in the World, which God thinks fit to give me, and I do receive from him. Heb. 13. 5. *Be content with ſuch things as ye have.*

2. To

2. To depend continually upon God; from whom all good doth proceed. Jam. 1. 17. *Every good gift, and every perfect gift is from above,* &c.

3. To have recourse to him for whatever good I want, and to praise him *daily* for whatever I have and receive. Phil. 4. 6. *In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.*

Q. What is the fifth Petition.

A. And forgive us our trespasses, as we forgive them that trespass against us. Petit. 5.

Q. What is meant by *Trespasses?*

A. All Sins of what sort or degree soever. Col. 2. 13. *You being dead in your sins — hath he quickened together with him, having forgiven you all Trespasses.*

Q. What is contained in that Branch, *As we forgive them that trespass against us?*

A. Therein is set forth,

1. The excellency of this Grace of forgiving others, as a qualification, that wherever it is, renders our Prayers acceptable to God. Luke 6. 37. *Forgive, and ye shall be forgiven.*

2. The necessity of it, as it's a condition without which we shall not be forgiven. Matt. 6. 15. *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

3. The importance of it, as it's an Argument for God to forgive us. Luke 11. 4. *Forgive us our sins, for we also forgive every one that is indebted to* (has offended) *us.*

Q. What is the sixth Petition.

A. And lead us not into temptation, but deliver us from evil. Petit. 6.

Q. What is meant by *Temptation?*

A. Thereby is meant ſuch an occaſion as may try a Perſon's integrity and ſtedfaſtneſs of Mind, and in the event may be (if not prevented) a means of our falling into Sin. Gen. 22. 1. *God did tempt Abraham.* 2 Chron. 32. 31.

Q. What do you then pray againſt in this clauſe, *Lead us not into Temptation?*

A. I pray that God would not bring, or ſuffer me to be brought into ſuch Circumſtances, as may through the Luſt of the Fleſh, the Love of the World, or Inſtigation of the Devil, endanger my Innocency here, or Salvation hereafter. 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that ye are able,* &c.

Q. What is the *Evil* you pray to be delivered from?

A. 1. The Evil of Sin. Habac. 1. 13. *Thou art of purer eyes than to behold evil, and canſt not look on iniquity.*

2. The Evil of Affliction and Puniſhment. Jer. 18. 8. *If that Nation—turn from their evil, I will repent of the evil that I thought to do unto them.*

3. The evil World (*a*), and all the allurements and terrors of it. (*a*) *Gal.* 1. 4.

4. The Devil, *the Tempter* to Sin, *Matth.* 4. 3.

5. Damnation, which is the wages of it. Rom. 6. 23. *The wages of ſin is death.*

Q. What is the ſum of what you pray for in this Petition?

A. I pray *that it will pleaſe God to ſave and defend me in all dangers ghoſtly and bodily, and that he will keep me from all ſin and wickedneſs, and from my ghoſtly enemy, and from everlaſting death.*

Q. Wh

Q. What is the *Doxology* or Concluſion of the *Lord's Prayer?*

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. What is meant by *Doxology?*

A. It's a Solemn Form of Praiſe and Thankſgiving uſed in the Church of God. 1 Chron. 29. 11. *Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty,* &c.

Q. What is contained in this *Doxology?*

A. It contains an acknowledgment,

1. Of God's ſupereminent Excellencies, which are the matter of our Adoration and Praiſe. Such are his Dominion over all things (called here *the Kingdom*) and his *Power*, by which he ſuſtains and governs them, and ſupplies the wants of all that pray to him. *Thine is the Kingdom and Power.*

2. Of the Honour and Thanks we are to render to him for whatever we receive, and the end to which they are to be applied. *Thine is the Glory.* 1 Cor. 10. 31. *Whatſoever ye do, do all to the Glory of God.*

3. Therein is implied that as theſe Perfections are perfectly and eminently, originally and inſeparably only in God, ſo it's the perpetual Office of the Church-Militant and Triumphant, to aſcribe them to him, *For ever and ever.* 1 Pet. 4. 11. *That God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.* Rev. 5. 13.

Q. What doth the word *Amen* ſignify?

A. In the cloſe of a Sentence, *Amen* ſignifies conſent and approbation (*a*), wiſhing and deſi-

ring (*b*), truſt and confidence (*c*). (*a*) 1 Cor. 14. 16. *How ſhall he that occupieth the room of the unlearned, ſay Amen*, &c? (*b*) Jer. 28. 6. *Jeremiah ſaid, Amen, the Lord do ſo.* 1 Kings 1. 36. (*c*) 1 Chron. 16. 35, 36. *All the people ſaid, Amen.*

Q. What is then the meaning of *Amen* in the Lords Prayer?

A. It's to ſay, *I truſt God will do* all that I have pray'd for, *of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen: So be it.*

PART V.

Of the Sacraments.

The Sacraments.

Q. HOW many Sacraments hath Chriſt ordained in his Church?

A. Two only as generally neceſſary to Salvation: that is to ſay, Baptiſm and the Supper of the Lord.

Q. Are theſe two *neceſſary to Salvation?*

A. Yes, *generally neceſſary.*

Q. Why are they ſaid to be *generally neceſſary?*

A. Becauſe no Perſons are excepted from the Obligation of obſerving them, but thoſe that are uncapable, and have not an opportunity.

Q. How are theſe two *neceſſary?*

A. 1. As Baptiſm is the way of Admiſſion into the Church of Chriſt (*a*), out of which there is no promiſe of Salvation (*b*). (*a*) Matth. 28. 19. *Go ye and teach all Nations, baptizing them*, &c.

(*b*)

(*b*) Ephes. 2. 12. *Strangers from the covenants of promise, having no hope.* John 3. 5.

2. As the Lords-Supper is the Testimony of our actual Communion with the Church (*a*), and a means of receiving that Grace (*b*) which by Baptism we had the promise of. (*a*) 1 Cor. 10. 17. *We being many are one bread, and one body: for we are all partakers of that one Bread.* (*b*) Ver. 16. *The Cup of blessing which we bless, is it not the Communion* [participation] *of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. Doth the Church of *Rome* own only two Sacraments, as we do?

A. No: for to these two they add five more, *viz. Confirmation, Penance, Extreme Unction, Orders,* and *Matrimony*; and *accurse* all those that hold there are fewer or more than Seven Sacraments *truly* and *properly* so called.

Q. But why are there no more than two Sacraments?

A. Because only these two have all the properties belonging to a true and proper Sacrament; and which the other five are defective in.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, and ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What are the Properties belonging to a true Sacrament?

A. They are these four.

1. That there be *an outward and visible Sign*, as *Water in* Baptism, and *Bread and Wine* in the Lord's Supper.

2. *An inward and spiritual Grace*, thereby signified, as the *New Birth* by Baptism, and *the Body* and *Blood of Christ* in the Lords-Supper.

3. A Divine Institution; it is to be *given to us, and to be ordained by Christ himself.* Matth. 28. 19. *Go ye and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* 1 Cor. 11. 23. *I have received of the Lord, that which also I delivered unto you.*

4. It is to be *as a means whereby we receive the same* Grace, *and a pledge to assure us thereof:* Matt. 26. 28. *This is my blood of the New Testament* [Covenant] *which is shed for many for the remission of sins.*

Q. How many parts are there in a Sacrament?

A. Two: 1. The outward, visible Sign: and 2. the inward, Spiritual Grace.

Of Baptism.

Q. What is the outward visible sign or form in Baptism?

A. Water, wherein the Person is Baptized, In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is Christian Baptism?

A. It's a washing (either by sprinkling (*a*), pouring on Water (*b*), or dipping (*c*) a Person into it) in the Name of the Father, Son, and Holy-Ghost.

Ghoſt. (*a*) *Numb.* 8. 7. *Ezek.* 36. 25. *Heb.* 10. 22. (*b*) *Mark* 7. 4. *John* 13. 10. (*c*) *Acts* 8. 38.

Q. What is the inward and Spiritual Grace, or the thing ſignified by Baptiſm?

A. A Death unto Sin, and a new Birth unto Righteouſneſs (a); **for being by nature born in ſin, and the Children of Wrath, we are hereby made the Children of Grace.** (a) Rom. 6. 3, 4, 11. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life.*

Q. What is the State you and all mankind were in before Baptiſm?

A. We were by nature born in ſin, and the children of wrath, Eph. 2. 3. *We---were by nature children of wrath, even as others.*

Q. What is the State you are now brought into?

A. *We are hereby made the Children of Grace.* Eph. 2. 4, 5. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt (by grace ye are ſaved).*

Q. How are you made *a Child of Grace by* Baptiſm?

A. As I am thereby taken into Covenant with God, and have a title to the Grace and Bleſſings of that Covenant, which my Baptiſm is the means and pledge of. 1 John 3. 2. *Now are we the Sons of God.*

God. Acts 2. 38, 39. *Then Peter said, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

Q. Is Baptism alone sufficient to Salvation?

A. No; not alone without the *New Birth* thereby signified, unless *we are dead unto sin, and alive unto God through Jesus Christ,* Rom. 6. 3, 4, 11.

Q. What is required of Persons to be Baptized?

A. Repentance (a), **whereby they forsake Sin; and Faith** (b) **whereby they stedfastly believe** all that is revealed by Christ, and particularly **the Promises of God made to them in that Sacrament.** (a) Acts 2. 38, 41. *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins,* &c. (*b*) Acts 8. 37. *If thou believest with all thine heart, thou mayest* be Baptized.

Q. Why then are Infants Baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both [Repentance and Faith] **by their Sureties, which promise when they come to age, themselves are bound to perform.**

Q. Can Children be obliged where they do not actually consent?

A. Yes;

A. Yes: it was ſo under the Law (*a*), when Children were taken into Covenant, and were circumcis'd at eight days old (*b*), and thenceforward were accounted God's Children (*c*). (*a*) Deut. 29.10,11,12. *Ye ſtand this day all of you before the Lord; your captains of your tribes—your little ones—That thou ſhouldſt enter into covenant with the Lord.* (*b*) Gen. 17.12,13,14. (*c*) Ezek. 16.20, 21. *Thou haſt ſlain my children, and delivered them to cauſe them to paſs through the fire* to Moloch.

Q. What Warrant is there for the Baptiſm of Infants, though born of Chriſtian Parents?

A. The ſame that is for grown perſons born of Chriſtian Parents; and that is, becauſe the Covenant belongs to them. Acts 2. 39. *The promiſe is unto you, and to your children.* 1 Cor. 7.14. *Elſe were your children unclean; but now* (as born of believing Parents) *are they holy.*

Q. Why was the Sacrament of the Lord's Supper ordained? The Lord's Supper.

A. For the continual remembrance of the Sacrifice of the Death of Chriſt, and of the benefits which we receive thereby.

Q. Why is this Sacrament called the *Lord's Supper*?

A. It's called the *Lord's Supper* (*a*), as it was ordained by our Lord at Supper (*b*) immediately before his Death. (*a*) 1 Cor. 11. 20. *This is not to eat the Lord's Supper.* (*b*) Matt. 26: 26.

Q. For what end did our Lord ordain it?

A. 1. As a Sign and Repreſentation of the *Sacrifice of his Death*, and a means to keep up the remembrance of it (*a*). 1 Cor. 11. 24. *Take, eat, this*

this is my body, &c. *this do in remembrance of me.* (*b*) Matt. 26. 28. *This* [Wine] *is my blood of the new testament which is shed for many for the remission of sins.*

2. As a *means* to conveigh, and a *pledge* to assure us of the benefits we receive thereby (*b*).

Q. Why is Christ's Death called a *Sacrifice?*

A. It's called a Sacrifice (*a*), because he was a Sacrifice for Sin (*b*). (*a*) Heb. 9. 26. *He---put away sin by the sacrifice of himself.* (*b*) 2 Cor. 5. 21. *He hath made him to be sin* [a Sin-offering] *for us, who knew no sin.*

Q. How long is this Ordinance to continue?

A. It's for the *continual remembrance* of his Death, *till he come.* 1 Cor. 11. 26. *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.* Acts 1. 11.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. Are both the Elements, *Bread* and *Wine*, to be equally used?

A. Yes; for *the Lord commanded both to be received.* 1 Cor. 11. 23, 24. *I received of the Lord.* — *That the Lord Jesus the same night in which he was betrayed, took bread*, &c. *After the same manner also he took the Cup*, &c.

Q. What is the inward Part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. Are

Q. Are the Bread and Wine changed after Conſecration?

A. Not otherwiſe than in their uſe; for they remain the ſame in Nature and Subſtance as before. So it's thrice called *Bread*, 1 Cor. 11. 26, 27, 28.

Q. What is the *Body and Blood of Chriſt, which here are* ſaid to be *verily and indeed taken and received by the faithful?*

A. 1. Negatively, It's not the Natural Body and Blood of Chriſt. 1. Becauſe the *Catechiſm* ſaith, *the inward part or thing ſignified* by the Bread and Wine in the Sacrament, *is the body and blood of Chriſt*: and ſo the Bread and Wine are the Signs of that Body and Blood, and not the very natural Body and Blood. 2. Becauſe it's ſaid, *the Body and Blood of Chriſt are verily and indeed taken and received therein by the faithful*; in oppoſition to Unbelievers, who (as our Article 29th ſaith) *Eat not the Body of Chriſt in the Lord's Supper.*

2. I anſwer poſitively, That by *the Body and Blood of Chriſt* is meant Chriſt himſelf, who ſuffer'd in his Body, and ſhed his Blood for us. John 6. 53, 54, 55, 56. *Except ye eat the fleſh of the ſon of man, and drink his blood, ye have no life in you*, &c. His *Fleſh* and *Blood*, That is himſelf, as it immediately follows, v. 57. *He that eateth Me, even he ſhall live by me.*

Q. How is the Body and Blood of Chriſt *verily and indeed taken and received by the faithful in the Lord's Supper?*

A. The Faithful do receive Chriſt (who thus ſuffered in his Body, and ſhed his Blood) by Faith. As the *Fleſh* and *Blood* of Chriſt are Chriſt himſelf, ſo *Eating* and *Receiving* are the ſame with *Believing*

lieving, John 6. 35. *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* Ver. 51. *If any man eat of this bread, he shall live for ever.* Ver. 54. *Who so eateth my flesh*, &c. Ver. 56, 57.

Q. Are the *Benefits* we receive by Christ, another thing than his *Flesh* and *Blood?*

A. Yes; They differ as much as Christ himself doth from the Benefits he hath purchased for us.

Q. What are the Benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How are our Souls *strengthened and refreshed by the body and blood of Christ?*

A. Our Souls are *strengthened and refreshed* in the Lord's Supper, by our belief in Christ, that suffered in his Body, and shed his Blood for us (*a*); which is more especially exhibited and set forth in this Ordinance (*b*). (*a*) John 6.35. *Jesus said, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* Ver. 51. *I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world.* (*b*) 1 Cor. 10. 16. *The cup of blessing which we bless, is it not the Communion*, or Participation *of the blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. What

Q. What it required of them who come to the Lord's Supper?

A. 1. **To examine themselves** (a), **whether they repent them truly of their former Sins** (b), **stedfastly purposing to lead a new Life** (c).

(*a*) 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that bread,* &c. (*b*) 1 Cor. 11. 20, 21. *This is not to eat the Lord's Supper. For in eating* [at their Love-Feasts, before the Communion] —*one is hungry, and another is drunken.* Ver. 31. *If we would judge our selves, we should not be judged.* (*c*) Isa. 1. 16, 17, 18. *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well,* &c. *Come now and let us reason together, saith the Lord,* &c.

2. **To have a lively Faith in God's mercy through Christ.**

Acts 26. 18. *That they may receive forgiveness of sins*—*by faith that is in me.* Acts 4. 12. *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.* 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

3. **With a thankful remembrance of his Death.**

1 Cor. 11. 26. *For as often as ye eat this bread, and drink this cup, ye do shew* forth *the Lord's death till he come.* 1 Cor. 6. 19, 20.

4. **And to be in Charity with all Men.**

1 Cor.

1 Cor. 10.17. *We being many are one bread, and one body: for we are all partakers of that one bread,* Ephes. 5. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God.* Matt. 5. 23, 24. *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother* [whom thou hast wronged or offended] *and then come and offer thy gift.*

FINIS.

The young Reader is to take notice, that the Letters (*a*) (*b*) (*c*) (*d*) refer to the Scriptures that follow, and which are to prove every point so marked.